/350 cont./

805 821 [233] the night the height of the /351/ moon, but chiefly the appearance and position of the stars and constellations on the vault of heaven fulfill the same function. When, for example, Gemini is found near the zenith, the Sarakatsani send the flocks out to their nocturnal pasture. The same is true of the positions of Mars, the Pleiades, etc.

821 825 787 In second place come the meteorological forecasts. What is striking is that the weather predictions are based chiefly on some signs derived from the behavior of the flocks and the wild animals. It would seem that on this point the Sarakatsani trusts the instinct of the animals much more than the phenomena of nature (winds, clouds, color of the sky at twilight, etc.). It is very probable that his attention, always polarized by his principal interest, the livestock, induces him to look at the world largely through it.

Thus, when during a sunny day the sheep, shortly before noon, gather together and sleep in the sun, huddled against each other, it is a sign of bad weather. If, in winter, the sheep browse voraciously, snow can be expected the next day. When the beasts of burden, grazing on the heights, start to come down again, the weather will be bad (rain or storm). The howling of jackals and wolves is a portent of bad weather. When it is fair and the owl settled in a spot usually sheltered from the sun (a gorge, for example), starts to hoot, the weather will change and become bad. On the other hand, if it is raining and the owl chooses a place generally exposed to the sun (a hillside with a southern exposure) to make itself hear, this means that the weather will improve.

759 752 In the third place, knowledge bearing on therapy should be mentioned. There are among the Sarakatsani specialists who practice orthopedics and kinesitherapy. In cases of fracture, dislocation and sprain, the practitioner uses ligatures or other manipulations that enable the bones 757 or displaced joints to recover. In case of lumbago, the patient must,

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757 in the course of three consecutive mornings at day break, stand in front of the door of the hut, his right hand as high as possible on the door jamb and his left hand as low as possible on the opposite upright. Then he must bend his trunk deeply three times. This exercise must be repeated several times in succession with the hands reversed.

757 /352/ There is another treatment of lumbago: the patient lies
759 flat on his stomach on a "bed," and the healer starts to massage him. After that he takes hold of the patient's right hand and left foot and tries to join them above his back. He repeats the manipulation with the opposite limbs. These manipulations finished, the healer
(237) applies on the painful spot a sort of poultice made from the lungs of a recently killed young goat, cut in pieces, soaked in alcohol, sprinkled with sugar and raised to the normal body temperature.

757 To heal the inflammation of ganglions in the groin, a heated
756 wooden spoon is applied and the operation is repeated several times in succession while exorcisms are pronounced.

752 In case of scorpion bites it is necessary to rub the wound with the
824 milk of the fig tree.

757 Finally, medicinal plants are used to combat fever, a cold, etc.
278 The rest of Sarakatsani therapy deals exclusively with curative
757 magic. But one finds its presence everywhere be it only in the manner
755 of administering treatment by rational means. The examples cited are evidence: the exercise against lumbago is done "at daybreak" and not during the day; the poultice is made with the lungs of kids and not of lambs; the treatment of glands involves exorcisms, etc.

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128 Having presented this date, we shall try to formulate certain ideas about Sarakatsani knowledge.